1:Heckewelder M-5 (ca. 1800)1819
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48. "*To bury the hatchet beneath the root of a tree.*"—To put it quite out of sight. 195

49. "*To bury deep in the earth,*" (an injury done)—To consign it to oblivion.

CHAPTER XIII.

INDIAN NAMES.

THE proper names of Indians are in general given to them after animals of various kinds, and even fishes and reptiles. Thus they are called the *Beaver, Otter, Sun-fish, Black-fish, Rattle-snake, Black-snake,* &c. They have also other descriptive names, from their personal qualities or appearances, and sometimes from fancy or caprice; but many of those are given them by the whites, such as *Pipe, White-eyes, Kill-buck,* &c. which are not real Indian names. They do not always preserve the names first given to them, but often assume a new one after they have come to man's estate. 551

Indians, who have particularly distinguished themselves by their conduct, or by some meritorious act, or who have been the subjects of some remarkable occurrence, have names given to them in allusion to those circumstances. Thus, I have known a man whose name would signify in our language *the beloved lover,* and one who was named *Met by love.* Another, a great warrior, who had been impatiently waiting for day-light to engage the enemy, was afterwards called *Cause day-light,* or *Make day-light appear.* So, one who had come in with a heavy load of turkies on his back, was called *The Carrier of Turkies,* and another whose shoes were gene- 553

1:Heckewelder M-5 (ca. 1800)1819
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553 rally torn or patched, was called *Bad Shoes*. All those names are generally expressed in one single word, in compounding which the Indians are very ingenious. Thus, the name they had for the place where Philadelphia now [103] stands, and which they have preserved notwithstanding the great change which has taken place, is *Kúequenáku*,* which means, *The grove of the long pine trees*.

103 They have proper names, not only for all towns, villages, mountains, valleys, rivers, and streams, but for all remarkable spots, as for instance, those which are particularly infested with gnats or musquitoes, where snakes have their dens, &c. Those names always contain an allusion to such particular circumstance, so that foreigners, even though acquainted with their language, will often be at a loss to understand their discourse.

829 To strangers, white men for instance, they will give
648 names derived from some remarkable quality which they
551 have observed in them, or from some circumstance which remarkably strikes them. When they were told the meaning of the name of William Penn, they translated it into their own language by *Miquon*, which means a feather or quill. The Iroquois called him *Onas*, which in their idiom means the same thing.

The first name given by the Indians to the Europeans who landed in Virginia was *Wapsid Lenape* (white people;) when, however, afterwards they began to commit murders on the red men, whom they pierced with swords, they gave to the Virginians the name *Mechanschicau*, (long knives,) to distinguish them from others of the same colour.

In New England, they at first endeavoured to imitate the sound of the national name of the *English*, which they pronounced *Yengees*. They also called them *Chauquaquock*, (men of knives) for having imported those instruments into the country, which they gave in presents

* According to the powers of the English alphabet, it should be written Koo-ek-wen-aw-koo

2;Newcomb E-4,5 (1951-1952) 1956
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844 to a Delaware) gave birth in a small "shed" on a riverbank, attended by two women.[7] Informants said that old experienced women who had gone through childbirth themselves assisted in delivering a woman. Immediately after birth the infant was washed by its mother.[8] Lindestrom alone among the early sources said:

[825] When the savage females bear their children, they tie around their waists a snake skin of the most poisonous kind of snakes, which are found in New Sweden and are called rattlesnakes, which has such an effect that they do not know of the least pain in their child birth, and are as healthy in an hour, as if they had never been through it.[9]

Immediately after the child was washed it was placed upon a cradleboard. Lindestrom said:

[The mother] binds it . . . with three long and broad braids, and does not place the smallest particle of clothing under or above the child. The first braid she wraps over the forehead and around the board; the second braid, right over the arms and the board; the third braid, right over the knees and the board, tying it right strongly to the board.[10]

854 The child was kept bound to the cradleboard most of the time, including nursing periods, until it could walk.[11] Moss was used as an agent to absorb the child's excreta.[12] If it was necessary to carry the child after the cradleboard had been discarded, he was borne on the mother's back wrapped in a blanket.[13]

Harrington was told that a newborn child was not felt to be securely in the world, and that to ensure life it was disguised from the supernatural beings by being attired in adult clothing. According to Harrington:

. . . deerskin strings or strips of corn-husk were tied on the wrists of children so that the ghosts would think they were tied fast to the earth; and holes were cut in their little moccasins so that they could not follow the spirit trail. If the child's mother died shortly after its birth, these precautions were redoubled.[14]

844 The umbilical cord was specially treated; it was buried in the woods if a boy's, and near the lodge if a girl's. It was considered to be closely connected with a child's disposition, and hence if buried in the woods would ensure a boy's liking for the woods and the hunt; if buried near a lodge it would ensure the girl's attachment to womanly occupations.[15]

● 553 Naming.— Personal names were bestowed upon children or announced to the public during religious ceremonials, particularly the Big House Ceremony.[16] The meager information derived from the seventeenth-century sources indicates that these names were not given the children

[7] Jemison, 1918, p. 45.
[8] Penn, 1912, p. 231; Penn, 1882, p. 342; Holm, 1834, p. 126; O.A., M.B.
[9] Lindestrom, 1925, p. 194.
[10] *Ibid.*, p. 201.
[11] Penn, 1912, p. 231; Pastorius, 1912, p. 434; Lindestrom, 1925, p. 201; Trowbridge MS.
[12] Loskiel, 1794, p. 61.
[13] Lindestrom, 1925, p. 201.
[14] Harrington, 1913, p. 212; J.T. mentioned defacing moccasins for this purpose.
[15] Harrington, 1913, pp. 212-13.
[16] Zeisberger, 1910, p. 80; Loskiel, 1794, p. 62; Harrington, 1913, p. 213; Kinietz, 1946, p. 44; O.A., M.B.

2:Newcomb E-4, 5 (1951-1952) 1956
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until they were "pretty well grown,"[17] or until they were old enough to hunt.[18] Trowbridge in the nineteenth century said:

> Children are named at one of the grand worshipping councils, and as opportunities do not occur regularly, there is no particular age at which they are formally named. The child when about to be named is taken to the assembly . . . and there presented to one of the old men of the same tribe [phratry?] together with a fathom of wampum for his services.[19]

Information from the eighteenth century suggests that temporary childhood names were also given. These names were often derived from dreams:

> If it is left to the mother to give the child a name, she used little ceremony and calls it after some peculiar mark or character in it, for instance the Beautiful, the Good Child, the Great-Eye, sometimes giving it a name of unsavory meaning. If the father gives the child a name he pretends that it has been suggested to him in a dream.[20]

Van der Donck in the seventeenth century specified the mother as name-giver, but Loskiel in 1794 indicated the father in that capacity.[21] Kinietz has suggested that "part of the diversity may be accounted for by the fact that often two or more old people including the child's grandparents, dreamed a name, and on being presented with these the parents made a selection."[22] The shift away from a matrilineal, matrilocal emphasis in society may also have led to the naming of children by the father. According to informants, a friend of the parents, usually an aged person, was asked to give the child a name. This person was given a present; in the last century the present was dress goods or the like (M.B., O.A., J.T.). The name-giver did not name the child immediately, but waited until an auspicious dream had occurred.[23] Names for girls were "feminine sounding" and those for boys were "masculine sounding." "Coming into Full-Bloom" was given as an example of a girl's name, and "Stands Before the Wind" was given as a boy's name (N.D.). One of Kinietz's informants said that animal names were used, and another said that children were named for the month in which they were born.[24] Masculine names could be feminized by adding an appropriate suffix.[25]

The use of an adult's name was restricted to the Big House Ceremony and analogous rites: childhood names did not have this restriction.[26] It was not uncommon for a person to select a new name upon becoming an adult. This might be because the old name no longer fitted, or the individual might merit a new name because of some worthy deed which he had performed. Denton said that "every one invents a name to himself, which he likes best. Some calling themselves *Rattlesnake*, *Skunk*,

[17]Holm, 1834, p. 127.
[18]Lindestrom, 1925, p. 202.
[19]Trowbridge MS.
[20]Zeisberger, 1910, p. 80
[21]Loskiel, 1794, p. 62.
[22]Kinietz, 1946, p. 45.
[23]Harrington, 1913, p. 213; Kinietz, 1946, p. 101; M.B., O.A., J.T.
[24]Kinietz, 1946, p. 101.
[25]Harrington, 1913, p. 213.
[26]Trowbridge MS; J.T., O.A.

3;Zeisberger M-5 (1767-1780)1910
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177 among the Indians as long as there were no Indian wars. Through the examples of the traders, also the Indians acquired the habit of drinking to excess. Secondly, the Indians had formerly great respect for the aged and the chiefs, from whom they learned that unfaithfulness in the marriage relationship was a great crime and that whoever was guilty of such evil would live neither long nor happily. At the present time they show little reverence to the aged and each one thinks himself to be wise in his own conceits.

147 844 The Indian women are in general of a very strong bodily constitution. There are generally clever and experienced women enough who are able to give assistance and advice in time of labor; generally, women will remain in the house at this time. Some go into the woods by themselves and bring their children to the house when they have seen the light of day. Most mothers nurse their children until they are two or more years [595] old. During this time many husbands have concubines, though not in the house.

●553 852 If it is left to the mother to give the child a name, she uses little ceremony and calls it after some peculiar mark or character in it, for instance the Beautiful, the Good Child, the Great-Eye, sometimes giving it a name of unsavory meaning. If the father gives the child a name he pretends that it has been suggested to him in a dream. The name is given at a sacrifice, on which occasion the Indian brings to some aged person, who performs the offering, a string of wampum, and tells him that he wishes his child's name to be named thus and so. During the sacrifice some other person sings a song in Indian fashion at a public gathering and makes known the child's name. This is called praying over the child. The same ceremony is performed when an adult person receives a name, even although he may already have been named. It is not common to call an adult by his name, for they are ashamed of their own names. If the attention of any one is to be attracted it is done in some other fashion than by the use of the name. In case of children, the names are used. In assemblies and in discourses they do not use the name of any one who is present, though absent persons are referred to by their names.

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[553]

It is customary for the Delaware to learn in dreams names suitable for their children. During the later stages of pregnancy, the mid-wife or an old man is asked to think of a name and that revealed in a dream is later given to the child. Such a person need not necessarily be of the child's immediate relatives. Occasionally a gift is made him for this service.

To dream of catching fish in clear water is an indication that the dreamer will soon receive a sum of money. To dream of muddy water, on the other hand, is a sign of approaching illness or domestic difficulty.

To avert unpleasant dreams, a person smokes and prays to the Creator, appealing to him for aid in propitiating the supernatural powers responsible for such dreams. Cedar is also burned in the house to cleanse it. If a child is troubled by dreams at night, cedar boughs are soaked in water which is sprinkled over his person and the bed. This is believed to keep evil spirits away.

The more conservative Delaware have always been dependent upon dreams, and the appearance of certain celestial phenomena to warn them of impending danger. The appearance of a comet, "war spirit," in the heavens, is a sign of war. The "war dragon" flies through the air at night and appears like a streak of fire. The direction towards which its course is bent, is noted as the source of trouble. My informant reminded me of the appearance of such (Halley's comet) before the outbreak of the first World War. A falling star is also significant in war time. A fugitive attempting to escape may be located by means of a falling star, which the Delaware believe points to the spot of concealment. To point to a falling star will bring bad luck to a person.

NATURAL SIGNS AND OMENS

A FEW BELIEFS of miscellaneous character are noted for other natural phenomena. The two ends of the rainbow are believed to point to water. A snowfall late in the spring, with the wind to the north, indicates that the snow spirit is returning to his abode in the north. In the fall an abundance of berries and nuts, thick foliage and heavy corn husks all point to a long and severe winter.

[821]

A ringing or buzzing sound in the ear is a sign of impending death or bad news. The ear in which the sound is heard indicates the direction from which the news may be expected.

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9: Kinietz E-4, 5 (1938) 1946
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Birth and Its Incidents

553 551 The ceremony of naming a child (89) appears to have been an adjunct of the Big House Ceremony in the nineteenth century and probably in the eighteenth century, although Zeisberger's remarks are not very clear. He reported: "The name is given at a sacrifice, on which occasion the Indian brings to some aged person, who performs the offering, a string of wampum, and tells him that he wishes his child's name to be named thus and so. During the sacrifice some other person sings a song in Indian fashion at a public gathering and makes known the child's name. This is called praying over the child. The same ceremony is performed when an adult person receives a name, even although he may already have been named."[1]

Captain Pipe stated that the name-giving ceremony was performed at a meeting of the national worshiping society.[2] Johnston reported that there was no ceremony; but so did Chipps, who then proceeded to describe one, although not in connection with the Big House Ceremony. Among the modern Delaware opinion was divided, and, oddly enough, divided according to the presence or absence of the Big House, even though they all disclaimed any knowledge of the connection of the naming ceremony with it as related by Pipe. J. W. said that the only connection that he knew of was that the native names were used exclusively in the Big House in recent years.

Lindeström reported that boys were not given names until they were large enough to shoot guns. All later sources and informants said that there was no particular age at which names were given, but all placed the time within two years of birth.

Very diverse accounts are given of the means of selecting a name (91-96). If there was a change within historic times, the sources included in this study fail to show it. The first period is not very well reported, but in each of the last three, names were chosen by the parents or dreamed by either parents or grandparents or some other elderly person. Zeisberger said that if it

[1] Hulbert and Schwarze (eds.), "David Zeisberger's History," in *Ohio Archæological and Historical Publications*, XIX, 80.
[2] See *post*, p. 100.

9: Kinietz E-4, 5 (1938) 1946
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was left to the mother to select a name, she did so with little ceremony, but that the father pretended to receive a name in a dream. Pipe said that a child might take its name from its father, Van der Donck said from its mother, Chipps said sometimes from one of its parents but usually from one of its grandparents. Part of the diversity may be accounted for by the fact that often two or more old people including the child's grandparents, dreamed a name, and on being presented with these the parents made a selection. W. L., however, said that the power to name was derived from dreams and the names bestowed by an individual so empowered were usually related to his dream but that no dreaming was done for any particular child. None of the accounts indicate whether or not the name given an individual reflected his clan affiliation.

Whatever the origin of his name, the individual never had more than one, according to all informants and all the sources except Johnston, and apparently he had in mind the number of names an individual bore during life rather than at one time (97). In the changing of names during life the tabulation shows a clean break between the fourth and previous periods (98). The reason for this is not so clear, but it seems very reasonable to assign it to white influence and particularly the establishment of tribal rolls used in making annuity payments.

According to Williams, the Indian parents with whom he was acquainted did not use corporeal punishment for the correction of their children (105). He convinced one Narraganset father of the benefit of such correction. If corporeal punishment did not exist among the coastal Algonquain tribes before his time, the introduction of this element might be traced to him, for all of the subsequent writers with the exception of Heckewelder and all the informants affirmed the practice of it. However, the punishments listed by the other sources and informants were not very severe in most cases and indicate that, as among most tribes, the principal means of restraint with Delaware children were persuasion and example.

The education of Indian youth was frequently characterized as being entirely without system (103). It is true that formal

9: Kinietz E-4, 5 (1938) 1946
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784 825 JOHN JOHNSTON—Their principal reason is that the snake is such a malicious and spiteful animal that if they should kill them the rest would know it and would bite them.

CAPTAIN CHIPPS—They sometimes avoid killing snakes, on a march, because they say, "that if they kill one, the rest will be madder."

J. W.—Snakes were not killed unless necessary—"don't kill for nothing." Besides could tell good from bad snakes.

E. R. said that there were no rules against the killing of snakes and that he feared no retribution.

BIRTH AND ITS INCIDENTS

89. Naming of child

553 [796] CAPTAIN PIPE—Children are named at one of the grand worshiping councils, and as opportunities do not occur regularly, there is no particular age at which they are formerly [*sic.* formally?] named. (Children at times do not receive their names until they are quite large, at others while they are infants.) The child when about to be named is taken to the assembly and there presented to one of the old men (who is an orator and) of the same tribe with the father, together with a fathom of wampum for his services. This old man taking the child by the hand, rises and proclaims aloud his name, requesting all who hear him to [776] recollect. He then proffers a short prayer to the Great spirit in supplication for his blessing on the child during life; after which it is returned to its parents.

[846] CAPTAIN CHIPPS—There are no christenings—or ceremonies at the birth of their children. After the birth, a year or two, 851 sometimes less, the child is taken into council, and named. The 553 father names and the preacher announces the name to the assembly in a speech of some length—in which, he congratulates the parents of the child—hopes the child may become a good boy and "prays to God" to make him a good man, a good hunter and a good warrior.

J. W.—Has never seen or heard of naming in Big House. Parents take child to grandparents, either side. They give him

9: Kinietz E-4, 5 (1938) 1946
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name by the month in which he was born. Three or four days after birth, not over five months. They set a day on which relatives and friends bring things, grub, give it to baby—glad there are new folks, kin to us, who have come to live with us. Then every birthday give big feast. 851 553 858

E. R. and W. L. said names might be given immediately after birth or not until several days had passed.

90. Particular age of naming child

LINDESTRÖM says when they become large enough to shoot a gun.

91. Descriptive names

J. W.—Names in keeping with month of birth. 553
W. L.—Animal names are used but not exclusively.

93. Names from dreams

E. R.—All names come from dreams. Child might go several days without a name. Chaff each other in the family about not being able to give a newborn child a name. Finally one of the parents or grandparents, going to bed with this on his mind so much, would awake with a dream of a name. 553 787

JOHN JOHNSTON—It is generally from dreams dreamt by the parent or some relation, relative to the agility or faculty of some animal, which they say appears to them and tells a pretty story.

97 and 98. Individual has more than one name; changed later in life

JOHN JOHNSTON—They have [more than one name] sometimes but the second one is one of their own choosing when they arise to years of discretion. 553

CAPTAIN PIPE—Although they never have more than one name at a time it is not uncommon for them when grown up, to change their name, in which case the same ceremonies at the grand council take place. This subsequent naming (it sometimes goes as far as a third) is sometime because the original appellation,

9: Kinietz E-4, 5 (1938) 1946
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553 being descriptive may be more appropriate for children; at others because the subject has performed some remarkable feat of bravery or is otherwise deserving of a favorite name.

[551] E. R. and W. L. said that there were no second names except English ones and nicknames.

103. Education

867 869 CAPTAIN PIPE—Each man considers it his duty to advise the children of the same tribe with himself, and to instruct them by precept the way they should go, and to this kind of advice the father, though he may be never so great a scoundrel, is very particular, always enforcing the duty of correctness in their moral conduct. There is no system of education among them.

The account of the way J. W. was raised was recorded, practically verbatim, as follows:

When I was a baby they took good care of me—raise me so I could walk. When I was little my mother had to be awfully [262] careful. There was a certain food she must not eat. Not any side meat, or inside (liver, etc.) while nursing. Ham and shoulders all right—gave her strength. Any kind of vegetables, fruits, were all right. Anything cracked like nuts must not be eaten. Hominy all right. Must be careful about going [784] places, seeing things that surprise you which might get inside and affect child through milk. No cradles—wrap up in nice little clean cloths.

262 869 When I can eat: must not eat lots of different foods; such as like egg, inside meat; only outside but just good meat—none close to joint or head. Corn, vegetables all right, fruits all right but just so much.

When I can help myself—so I can see, eat by myself, well then any food, nuts or meat must not be eaten first, but give to either father, mother or other old folks, and then eat and as much as I want. Then they tell me certain parts I must not eat from then on until I am a man. They say don't ever eat egg, no liver, don't drink soup, unless you tell me, then I tell you what to do before you take, to give you strength. I say I want soup—they say run about a quarter of a mile (after taking).

[53(A)]

622 tain Ketchum, and of the Turtle Tribe. His
[611] name was Ta-ta-ne-aha. Here we have a practical illustration of descent in the female line, as with the Iroquois. She says each of the three tribes have one hereditary chief, called the Head Chief; that this chief never goes out to war, but stays at home while the Braves go out to fight.

648 The Delawares call the Senecas Mingwa-o, hence I think the historical word Mingoes,[85] a name for the Iroquois. The Delawares call the Iroquois and Wyandottes nephews, and thus assume the name
[186] of uncles, which is a way to express their seniority as well as original superiority.

553 I inquired of her about the family names, and was again put at fault. She says the father and mother can name their children as they please; that they ask some one for a list of old names of persons dead, and choose such ones as they like. She thought the names of the three tribes were kept dis-
[614] tinct, and then that they were used by these tribes indiscriminately. She said her husband named her children, and gave them all Turtle names, which was his tribe, then followed this up by stating that she did not know as it made any difference, that all used the same names. She referred to the
[171] Seneca practice of making a feast when a child was named, but said the Delawares did not do that way.

Winter

773 Mr. Pratt mentioned a Delaware tradition
821 about the origin of cold and heat and the change of the seasons as follows. In ancient times a married pair fell into disagreement. They lived in the far north region of cold. The wife, finding it impossible to live with her husband, or in resentment for some injury, travelled into the far south, into the region of heat. The husband became weary